any way akin to the nature of ignorance, but must
be a transcendent and universal power of self-
knowledge and all-knowledge; ignorance can only
intervene as a minor and subsequent movement,,
partial and relative. Is it then something inherent
in the multiplicity of souls? Does it come into
being immediately Brahman views himself in the
multiplicity, and does that multiplicity consist of a
sum of souls each in its very nature fractional and
divided from all the others in consciousness, unable
to become aware of them at all except as things
external to it, linked at most by communication
from body to body or mind to mind, but incapable
of unity? But we have seen that this is only what
we seem to be in our most superficial layer of
consciousness, the external mind and the physical;
when we get back into a subtler, deeper, larger action
of our consciousness, we find the walls of division
becoming thinner and in the end there is left no
wall of division, no Ignorance.

Body is the outward sign and lowest basis of
the apparent division which Nature plunging into
ignorance and self-nescience makes the starling-point
for the recovery of unity by the individual soul, unity
even in the midst of the most

exaggerated forms of
her multiple consciousness. Bodies
cannot commu-
nicate with each other except by
external means and
through a gulf of externality; cannot
penetrate each
other except by division of the
penetrated body
or by taking advantage of some gap in it,
some
pre-existent division; cannot unite
except by a